

to that lord of conscience whom both invoke and whose will both misinterpret. The sovereignty of the people, founded on a narrow theocracy, becomes itself in such minds a tyranny, and in resisting this tyranny, whether Protestant or Catholic, even the absolute king might be the vindicator of true liberty. This bandying of principles was certainly not edifying. It shocked Montaigne, who can only describe it as "terrible impudence."

We are already acquainted with the political programme of the League. The reader will find its political theory in Dr Jean Boucher's "De Justa Henrici III. Abdicatione" (1591). Boucher is far inferior to the philosophic theorists of his Church, like Suarez and Bellarmin, who, however, are mere scholastic divines, and have little or no influence outside the pale of academic discussion. According to Dr Jean Boucher, then, the pope is king of kings, the successor of Gregory VII., who has the right to loose subjects from obedience to unworthy kings. For Jean Boucher the Renascence exists not He is a benighted monk of the Middle Ages, for whom there is no progress, no liberty, outside the Church and its pope. Further, and this is taken from Languet, his mortal enemy, the sovereignty resides in the people. God is the source, but the people is the donor of the royal power, and has not abdicated its sovereignty in favour of the king. There is a contract, and the contract subsists. The people is its guardian, and, in the case of religious defection on the part of the king, the people has the right and the obligation to resist. Finally, the tyrant may be put to death, and, according to the nature and degree of his tyranny, the power of putting him to death rests with the public authority or with the individual. A tyrant who conquers a people may be put to death by a private person; a tyrant who becomes such by abusing legitimate authority against individuals, by the public authority ; a tyrant who does so against the State, by either the one or the other. It remained for the Spanish Jesuit, Mariana, to go a step further and kill the tyrant by any means without distinction of the character of his tyranny, and give the divine blessing to the assassin, as Boucher does in the case of Jacques Clement.

In the writings of both Protestants and Leaguists the